

# BACCALAUREATE ADDRESS WAS A SPLENDID ONE

(Continued from page one)

er, on one side, while the other side held the monopoly on idealism. With the war technically at an end we have been forced to admit that materialism was latent, if not active, on our side. We may not agree with Ambassador Harvey's statement that America entered into the war to save her own skin, but we have been very closely associated with certain enterprises of national and international sort that are very much suggestive of purposes no more altruistic. Throughout the war we heard frequently enough that 'there would be a new world after the war.' We were led away by the reiteration into the expectation that somehow the world would be miraculously made into a near paradise. It is not altogether pleasant to contemplate the condition of the world at the present time. There are still many of us who insist on believing that after we shall find ourselves we shall have been able to prove the war beneficial to humanity in general no matter what its local destructions. But after all, humanity's lack of confidence war has been increased, and this very lack of confidence proves that we cannot be sure that war is the cause of betterment. If humanity has been made better by the war and if war is a process sure to improve us, then logically we must be willing to have more wars and submit ourselves to the terrible scourge for the good of our souls. But the horror with which men view war is a denial. The still universal conviction that wars must cease despite any lack of confidence there may be in any existing League of Nations, is an evidence that we have no confidence in the processes of war and no hope that humanity shall rise as a result of such unspeakable struggles.

"Never perhaps has the world exhibited so much haste as during the war. Manufacturing processes were speeded up. Everywhere the cry was for more speed. The intention of other side to manifest our co-operation became soon a determination to year. Haste was everywhere. Men have two million over-seas within a everywhere were driven as never before.

"The processes of haste, then, have had a wonderful opportunity to demonstrate themselves. In leisure, if leisure be again granted to the world, we may repeat.

"In the chapter read, Isaiah reminds us of the processes of the husbandman. He does not always plough, he does not always sow, he is not always beating the grain. Each process has its own time and season. After the ploughing comes the sowing. There is the period of growth, and then the period of reaping, and the period of the threshing of the grain. The husbandman knows that those processes cannot be hastened.

"And so in the world affairs there is still room for the incurable optimist. The processes of destruction have had their day; the processes of building seem to us likely to be interminably long. We are impatient to see the world at once in a condition that can be described as normal. Scoffers and skeptics are plentiful. They tell us humanity has failed. They tell us that idealism has perished, but the processes of building are necessarily slow. The processes of growth are never instant, but at briefest are seasonal and frequently consumptive of years and generations. He that believeth shall not make haste. He will observe that the ploughing, the preparation of the soil, must have its time. There must be slow planting; then there must be the slow waiting through the season of growth. There must be the careful harvesting and the leisurely threshing and winnowing of the grain.

"God himself, the prophet would tell us, is not always 'beating the grain in order that the clean wheat may fill the garner.' God's processes are like the husbandman's. There may be the period of the beating of the grain, but there are the other long waitings while the grain is growing, or even while the grain is maturing. Few of us have the long view. To the child the work of the ploughman is of tremendous interest. The rough furrow begins to appear in the hard ground. After some days the entire field is marked with rough furrows from end to end and from side to side. And then there is the period of harrowing, of breaking of the clods and of leveling down the ridges, and the processes of rolling and smoothing. On the day when the child may look out over the field he may think that the ploughman's work is of itself an end. The field is level and smooth as far as eye can reach. It has been an accomplishment of remarkable sort and yet the husbandman knows that great as his accomplishment may have been it has been futile if the seed shall never find its way into the ground. The child with only a partial view of the life of the husbandman might clap his hands in delight at the smoothness arrived at, but the wiser husbandman knows that all this process has been time and effort wasted unless seed finds its way into the ground.

"The idiot or the simple-minded might think the husbandman a fool to endure the rays of the mid-day sun only to turn up the soil and roll it down again, but the husbandman from the hill of his experience surveys the processes of a year and sees in his imagination his first furrow, the over-flowing granary of golden grain, that will be his at the end of the year. Through the year the child might survey each separate process thinking each process complete in itself and an end in itself, but the husbandman knows and believes. He believes because he knows and he believes because he has seen the miracle of growth in every process meaningless in itself.

"And so there is need for us at this period to believe. To have expected that God would by the short and over-whelming process of war cause the growth of a new humanity and of a new spirit in the world was perhaps as simple as for the child to expect that the grain would come immediately as a result of the ploughing. To feel that God's designs for humanity have utterly failed because of the failure of the war, is to manifest after all an unbelief.

"There have been many times in the world's history many dark ages when thinking men might well have lost faith and yet humanity has emerged from the dark ages and by the slow processes common in peace has found and trodden the upward way. And revolutions and wars are processes of haste. The evolutions of peace have to do with eternity. No matter to what extent man may lose control of time, God is still the Master of time and eternity. As the husbandman's view of his processes is from early spring until late fall, God sees from eternity to eternity and time is but a season in His plans. So he that appreciates the ways of God does not judge the success of the purposes of God by the accomplishment of a season. He is not in haste to estimate the world's progress. The world that believeth shall not make haste to appraise the ways of God with men.

"The text may well be applied to individual lives. In business the world moves with rapidity. One of the wealthiest men of our day has made his fortune out of a machine common everywhere today but not known on the streets of a busy city twenty-five years ago. If so colossal a fortune can be built in two decades, why should an ambitious young man wait for success until gray hairs have come? In political life, in social life, in the world of thought, fame may come in a day. When Galileo declared that the earth does the moving it was decades before his thought was known even to hundreds of thousands of people, but within recent days Einstein's theory of relativity has become known wherever the printed page and the moving picture film circulate. The name of Einstein has become better known in two or three years than the name of Galileo could possibly have become known in his life time. (Those of you who expect here a dissertation on Einstein are to be disappointed. Mr. Einstein himself has recently been telling this country of the meaning of his theory of relativity despite the fact that Mr. Einstein says that there are only twelve men in the world capable of understanding it. For fear that the other ten are not present this evening, I shall refrain from any discussion of relativity.)

"Infamy travels as rapidly as fame. It must have been months and years before even all American knew of the traitorship of Benedict Arnold, and yet the slacker Bergdoll is an infamous character well known to at least two continents. The thing called fame, a few centuries ago, was equivalent to village gossip of today. News traveled slowly. But with the wireless and the metropolitan newspaper circulating everywhere we know at breakfast-time the words and the acts of the famous man on the evening before. Weeks after a peace was declared in wars of other centuries, battles were still being fought. The Armistice of 1918 was known within a few hours throughout the civilized world.

"And so there is a great temptation to one ambitious to be famous today, for no generation ever before had such great fame within its grasp. It is given to few men to do the thing great enough to merit the attention of millions of his fellow-men.

"Despite the temptation to sudden riches and to sudden fame, the like of which temptations were never faced before, I make bold to suggest to you as graduates of an American college in 1921, that haste is fatal in the individual life. Even if it were possible for a man of thirty to have arrived at the pinnacle of fame, to have reached the acme of financial success, or even to be crowned by public opinion a benefactor of the world, it may well be questioned whether such a result would make for a life of happiness. Damas, in his wonderful novel, 'The Count of Monte Cristo,' imagines a man so powerful in intellect and so stupendously rich that he assumed to take from Providence His task of setting the world right. It is only when the Count of Monte Cristo admits his failure that he sets out upon a simple life of happiness. The man who has everything and has done everything at thirty can have no happiness in the long years of middle life and old age. The pleasure of the journey is not to have arrived, but to be arriving. The enjoyment of achievements is seldom so satisfying as the processes of achieving. Life is to be looked at as a whole. The Fates can play no worse trick upon a man than to cause him to be satisfied with himself at thirty.

"What then is the vaccine against this infection of the world? What prevents haste, which is a principle of destruction? What insures the leisure, the repose, the confidence that is construction? The prophet answers 'belief.' The hurried man is a doubter. Uncertainty drives him. On the high road of life he becomes feverish. He becomes doubtful of the sign posts. The guiding figures set by men of belief seem to mock him. He runs to read the signpost and doubting takes the wrong turn only to find that the road of his own choosing ends abruptly with a warning sign against an unsurmountable obstacle: 'Danger—no thoroughfare.' Then he turns and hurries back, hurried doubly because he knows he has lost time. 'Young people of the class of 1921 I hope that belief is characteristic of your lives. I would have you believe that the Great Husbandman has humanity for a field. His ploughshare

has been cruel of late. He has overturned the earth fields we had thought in a satisfactory condition. He has not shown us always what need is to be sown. He has not foretold in lightnings of revelations what the harvests are to be. He has ploughed with no apparent satisfaction in the lawns or civilization and the parks of our slothful ease. Wildernesses we had grown used to have been cleared and slashings of wooded lands have been common. But the Great Ploughman has the broad view. He knows the seed he will employ, he sees even to the end of the harvest. Doubters may hastily lament the upturnings of civilization's fields but doubt does not belong to the believer: 'He that believeth shall not make haste.'

"In your individual lives there may have been the same upturning. Everywhere sober men worry over the youth of the day. There is a freedom of manner that is new. There is a change in many practices. The revolutions characteristic of the days' thinking reflect themselves in young peoples' manners and morals. Magazines have been full of hasty judgments as to the future promised by the lives of the young whose future is the future of the world. Somehow I cannot altogether agree with the pessimists. I believe that young peoples' manners have changed more than their morals. Beneath a veneer of nonchalance, of disregard for tradition, of carelessness of opinion, I believe there is a body of serious thinking and of righteous purpose. There is belief after all in the God of our fathers, even though our language may not be in the forms and the staid solemnities of ancient days.

"But I should be in dismal mind if I found that you have imagined that the God of the Fathers does not have claim upon your lives. I should be disturbed if I thought that your faith in the Great Husbandman's final harvest fails because the recent ploughing and harrowing seem infinitely cruel. 'The essence of Christian doctrine is in selfishness. Nations have recently shown much selfishness. Individuals have profited even while sacrifices were the order of the day. Today when the bodies of our soldiers are coming back from France, we still hear the cynic injunction, 'Get while the getting's good.' I would remind you that not half of the millionaires made by the war are millionaires today. Many who made haste to get while the getting was good have lost their gettings. It may be some satisfaction to us to observe it.

"The sacrifices honestly made by unselfish men are still counting and to count in the world's rebuilding. We have a host of problems left us by the war. Evils are still to be uprooted. And yet the bolshevism that threatened the country is weaker than it was two years ago. The reaction in philanthropy shows signs of being met by a broader admission that giving is to characterize every Christian. The tides of reaction are ebbing.

"And so, I dare to tell you that your college's injunction to serve the world and not to try to conquer it is the word for the day as it was years ago. The surest way to satisfaction, the surest way to recognition, is still the same. Your philosophy of life must still teach you sacrifice, regard for your fellows, greater desire to achieve friends than fortune, greater determination to serve God by serving men, than to serve self by exploiting humanity.

"Line upon line, precept upon precept. Mr. Wells remarks how many of us there are who think of our individual breakfasts and dinners and clothes and houses and how few there are who think humanity. And yet the few are to make over the world and the many who attach themselves to the things of the world will perish with the things they are tied to.

"All great achievements take time. Emerson said that every institution is the lengthened shadow of a man. I would remind you that our institutions take lifetimes or generations for building.

"If you are normal, you are wondering today what is to be your place in the world. If your present abilities alone are considered, if the po-

A real brick of the most famous ice cream ever made in Michigan can be served by calling here and asking for—

## FREEMAN'S QUALITY ICE CREAM

A delicious French Brick of the following flavors:

- New York Nut
- Plombaire Pudding
- Pineapple Ice

On sale here Saturday morning. Telephone your order now so we can supply all of our customers.

**WINSLOW  
BROTHERS**

sitions you go to fill next fall or sooner are to be the measure of your service to and place in the world you might well be in doubt. But I would have you believe that abilities grow as abilities are employed, that your part of the world's work will be enlarged with your capabilities. You look out not on a year or a decade but a lifetime. If your philosophy of life is Christian, if your lives will earnestly reflect the spirit of the founders of Alma college and the best of the teaching of her devoted professors, I do not fear the harvest at the end of the long season of effort and consecration. Belief will give you confidence, freedom from worry, sureness on the road. All the forces of right are with the righteous. The good man's steps are ordered by the Lord because He has made the forces of good stronger than the forces of evil. If your purposes are in line with the purposes of God, the eternal principles fight with you against time. Have you belief in the greatness of your ambition? Have you belief in the force of righteousness? Have you belief in the Father that worketh hitherto and the Christ that works in you? Then your work, whatever may be the defeats of a year, will satisfy your lifetime efforts and your building will outstand the wrecks of time. Unworried thus, undismayed by temporary failures of the right, undisturbed by reverses in your most altruistic plans, you will work and walk in the ways of righteousness. You will not even lament with Arthur 'when the old order changeth yielding place to new' and God is fulfilling Himself in many ways before unknown:

I found Him in the shining of the stars,  
I marked him in the flowering of His fields,  
But in His ways with men I find Him not.  
I sawed His way, and now I pass and die.  
O me! for why is all around us here  
As if some lesser god had made the world,  
But had not force to shape it as he would,  
Till the High God beheld it from beyond,  
And enter it, and make it beautiful?  
Or live as if the world were wholly fair,  
But that these eyes of men are dense  
and dim,  
And have not power to see it as it is—  
Perfumes, because we see not to the close—

"Can you have the long view of life that God has? The view that knows that seasons of ploughing and harrowing must come, and be followed by seasons of sowing and seasons of waiting, by seasons of falling and garnering, and even by seasons of following? Believe! He that believeth shall not make haste.

**INDUSTRIAL EXPOSITION**  
Everything is in readiness for the opening of the big industrial exposition and race week with its multitude of amusement features which will be held by the Saginaw County Agricultural society June 27 to July 4. One hundred fifty Saginaw manufacturers will exhibit their products and there will be a home building exposition. A mile of shows will be given, three nights will be devoted to a Madri Gras. One night there will be a fine program of boxing. Auto races will be held Monday, July 4, featuring a long distance race the first of its kind ever held here. Another big feature will be the week of light harness racing with 225 horses entered. This is the annual blue ribbon meeting for \$6000 in prizes.

# You're 100% Certain Here



**WE** want you to feel sure about us and our goods; to buy here in complete confidence in every transaction.

If by any chance you get unworthy merchandise, bring it back; it's our mistake; we'll correct it with new goods or your money back.

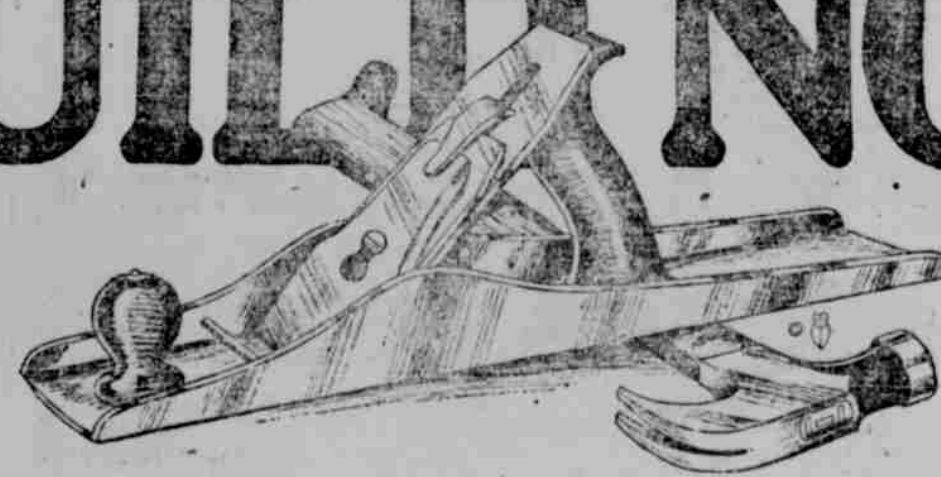
**Palm Beach Suits  
\$12.00 to \$22.00**

**Cool Shirts for Summer Wear,  
Collar Attached, \$2.50 to \$6.00**

**G. J. Maier & Co.**

The Home of Hart Schaffner & Marx Clothes

# BUILD NOW



## "Do It Now"

Is mighty good advice when it comes to building. Lumber and all other materials are practically back to normal.

There is a lull in the labor market. A real chance to make money on a building is knocking at your door. Building and other Industry is going to move when you push it. All we need now to put things back to normal is a good strong push altogether. Now is the time to build, and the place to buy your material is of the

**Home Lumber & Fuel Co.**